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Only a full moon can rise as the sun sets, and the phenomenon to which he refers is seen only with a new moon, which, of course, is in the west at sunset.

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BACON AND PLUTARCH.

It is well known that Bacon was indebted to others for a large number of the thoughts which are found in his *Essays*. Just how great are his obligations has never been shown and it would be an interesting study to trace his sources one after the other. Among those most frequently quoted in the *Essays* is Plutarch. A number of such quotations have been pointed out by Wright in his invaluable edition of the great essayist in the Golden Treasury series. But neither Wright nor any one else has noted all the passages in which Bacon was indebted to the author of the famous *Lives* and *Morals*. The following sources of Bacon's allusions are in addition to those given in the editions of the *Essays* by Wright and Abbott. The references are made by page to Wright's edition of Bacon's *Essays*, and by volume and page to Clough's translation of Plutarch's *Lives*, and to Goodwin's translation of the *Morals*. It is but right to say that the study was suggested by Professor O. F. Emerson of Western Reserve University, and was carried on under his direction.

We reade, after Otho the Emperour had slaine himselfe, Pitty (which is the tenderest of Affections) provoked many to die, out of meere compassion to their Sovereigne, and as the truest sort of Followers.—*Of Death*, Wr. p. 6.

There were some who, after putting their torches to the pile, slew themselves, though they had not, so far as appeared, either any particular obligations to the dead, or reason to apprehend ill usage from the victor.—*Lives*, v, 505.

Galba [died] with a Sentence; *Feri, si ex re sit populi Romani*: Holding forth his Necke.—*Of Death*, Wr. p. 6.

He [Galba], however, offered his throat, bidding them, "Strike, if it be for the Romans' good."—*Lives*, v, 483.

We see likewise, the Scripture calleth Envy, An Evil Eye.¹ The Times, when the

Stroke, or Percussion of an Envious Eye doth most hurt, are, when the Party envied is beheld in Glory, or Triumph; For that sets an Edge upon Envy.—*Of Envy*, Wr. p. 29.

It [envy] becomes infinite, and, like an evil or diseased eye, is offended with everything that is bright. . . . Envy has only one object, the felicity of others.—*Morals*, ii, 95-96.

Neare Kinsfolks, and Fellowes in Office, and those that have been bred together, are more apt to envy their equalls when they are raised.—*Of Envy*, Wr. p. 31.

Many envy their familiars and Kinsfolk.—*Morals*, ii, 99.

Envy is as the Sunne Beames, that beat hotter upon a Bank or steepe, rising Ground; then upon a Flat.—*Of Envy*, Wr. p. 32.

But as the sun, where he passes highest and sends down his beams most directly, has none or very little shadow, so they who are exalted to the meridian of fortune, shining aloof over the head of envy, have scarce anything of their brightness eclipsed.—*Morals*, ii, 98.

Pitty, ever healeth Envy.—*Of Envy*, Wr. p. 32.

Misfortunes cause envy to cease. . . . None envy the distressed.—*Morals*, ii, 98.

As we said in the beginning, that the Act of Envy, had somewhat in it, of Witchcraft; so there is no other Cure of Envy, but the Cure of Witchcraft.—*Of Envy*, Wr. p. 33.

Now when men thus perverted by envy fix their eyes upon another, and these being nearest to the soul easily draw the venom from it, and send out, as it were, poisoned darts, it is no wonder in my mind, if he that is looked upon is hurt.—*Morals*, iii, 330.

And, therefore, people imagine that those amulets that are preservative against Witchcraft are likewise good and efficacious against envy.—*Morals*, iii, 330.

It [envy] is also the vilest Affection, and the most depraved.—*Of Envy*, Wr. p. 35.

Envy in all other instances carries this pretence with it, that it is to be referred to the most depraved and ungovernable affections of the mind.—*Morals*, i, 446.

Men will deny the envy; and, when it is alleged, will feign a thousand excuses, pretending they were angry, or that they feared or hated the person, cloaking envy with the name of any passion they can think of, and concealing it as the most loathsome sickness of the soul.—*Morals*, ii, 97.

There was never a proud man thought so absurdly well of Himselfe, as the Lover doth of the Person loved.—*Of Love*, Wr. p. 37.

But, as Plato repeats once and again, the lover cannot see the faults of the thing or person that he loves.—*Morals*, i, 297.

Whosoever esteemeth too much of Amorous Affection, quitteth both Riches and Wisedome.—*Of Love*, Wr. p. 37.

He that was a sordid miser before, falling

¹ Evil eye is used in this sense in the *Bible*. See Prov. 23, 6 and Matt. 20, 15.

once in love becomes liberal and lofty-minded, his covetous and pinching humor being mollified by love, like iron in the fire, so that he is more pleased with being liberal to the objects of his love, than before delighted to receive from others.—*Morals*, iv, 288.

I know not how, but Martiall Men are given to Love.—*Of Love*, Wr. p. 38.

Consider also what vast power love has over martial men and warriors.—*Morals*, iv, 283.

We find the most warlike of nations are most addicted to love.—*Morals*, iv, 286.

Men in Great Place are thrice Servants; Servants of the Sovereigne or State; Servants of Fame; Servants of Businesse. So as they have no Freedome, neither in their Persons; nor in their Actions; nor in their Times.—*Of Great Place*, Wr. p. 39.

This is indeed the true condition of men in public life, who, to gain the vain title of being the people's leaders and governors, are content to make themselves the slaves and followers of all the people's humors and caprices. . . .

These men, steered, as I may say by the popular applause, though they bear the name of governors, are in reality the mere underlings of the multitude.—*Lives*, iv, 445-6.

Retire, Men cannot when they would.—*Of Great Place*, Wr. p. 39.

Many also, having been by chance engaged in the negotiations of the Commonweal, and being cloyed with them, cannot yet easily quit them.—*Morals*, v, 98.

Neglect not also the Examples of those, that have carried themselves ill, in the same Place; Not to set off thy selfe, by taxing their Memory; but to direct thy selfe, what to avoid.—*Of Great Place*, Wr. p. 41.

We may I think avail ourselves of the cases of those who have fallen into indiscretions, and have in high stations, made themselves conspicuous for misconduct.—*Lives*, v, 96.

Embrace and invite Helps and Advices touching the Execution of thy Place.—*Of Great Place*, Wr. p. 41.

Now he that begins to enter upon the administration of state affairs, should choose himself a guide, who is not only a man of credit and authority, but is also such for his virtue.—*Morals*, v, 115.

If thou have Colleagues, respect them, and rather call them when they looke not for it than exclude them when they have reason to looke to be called.—*Of Great Place*, Wr. p. 43.

Agesilaus took another course. Instead of contending with them, he courted them; In all proceedings he commenced by taking their advice, was always ready to go, nay almost run, when they called him . . . Thus whilst he made a show of deference to them and of a desire to extend their power, he secretly advanced his own.—*Lives*, iv, 4.

Galba undid himself by that Speech; *Legi a se Militem, non emi*: For it put the Soul-

diers, out of Hope, of the Donative.—*Of Seditions and Troubles*, Wr. p. 62.

Galba, on hearing they began to complain, declared greatly, and like a general, that he was used to enlist and not to buy his soldiers; when they heard of this they conceived an implacable hatred against him; for he did not seem to defraud them merely himself in their present expectations, but to give an ill precedent, and instruct his successors to do the like.—*Lives*, v, 473.

It were better to have no Opinion of God at all; than such an Opinion, as is unworthy of him.—*Of Superstition*, Wr. p. 68.

Is he that holds there is no God guilty of impiety, and is not he that describes him as the superstitious do, much more guilty?—*Morals*, i, 179.

The atheist is not at all, and the superstitious is perversely, affected with the thoughts of God; ignorance depriving the one of the sense of his goodness, and superadding to the other a persuasion of his cruelty.—*Morals*, i, 169.²

There is a Superstition, in avoiding Superstition; when Men think to doe best if they go furthest from Superstition formerly received; Therefore, care would be had, that the Good be not taken with the Bad.—*Of Superstition*, Wr. p. 70.

It behooves us therefore to do our utmost to escape it; but withal we must see we do it safely and prudently and not rashly and inconsiderately. . . . For so some, while they would avoid superstition, leap over the golden mean of true piety into the harsh and coarse extreme of atheism.—*Morals*, i, 183-4.

To speake now of the true Temper of Empire; It is a thing rare, and hard to keep. . . . Nothing destrolieth Authority so much, as the unequall and untimely Enterchange of Power Pressed too farre, and Relaxed too much.—*Of Empire*, Wr. p. 76.

If the motions of rulers be constantly opposite and cross to the tempers and inclinations of the people, they will be resented as arbitrary and harsh; as, on the other side, too much deference, or encouragement, as too often it has been, to popular faults and errors, is full of danger and ruinous consequences. . . . It is a nice point and extremely difficult, so to temper this lenity as to preserve the authority of the government.—*Lives*, iv, 331.

Let men beware, how they neglect, and suffer Matter of Trouble to be prepared: For no Man can forbid the Sparke, nor tell whence it may come.—*Of Empire*, Wr. p. 77.

When his power at last was established and not to be overthrown, and now openly tended to the altering of the whole constitution, they were aware too late, that there is no beginning so mean, which continued application will not

² See also *Morals*, i, 174.

make considerable, and that despising a danger at first will make it at last irresistible.—*Lives*, iv, 259.

It is good to commit the Beginnings of all great Actions to Argos with his hundred Eyes; And Ends to Briareus with his hundred Hands.—*Of Delays*, Wr. p. 90.

It is almost the same thing, as if one maimed and blind should appear solicitous lest like Briareus he may chance to be furnished with a hundred hands and become all over eyes like Argus.—*Morals*, i, 464.

It is right Earth. For that onely stands fast upon his owne Center; Whereas all Things, that have Affinity with the Heavens, move upon the Center of another, which they benefit.—*Of Wisdom for a Man's Self*, Wr. p. 96.

The disciples of Thales say that the earth is the centre of the universe.—*Morals*, iii, 155.

It were good, therefore, that men in their Innovations, would follow the Example of Time itselfe; which indeed Innovateth greatly, but quietly, and by degrees, scarce to be perceived.—*Of Innovations*, Wr. p. 100.

We are not to attempt innovations on every light and trivial occasion; but only in cases of necessity.—*Morals*, v, 139.

A Naturall and Secret Hatred, and Aversion towards Society, in any Man, hath somewhat of the Savage Beast; but it is most Untrue, that it should have any character, at all, of the Divine Nature; except it proceed, not out of a pleasure in Solitude, but out of a love and desire, to sequester a Mans Selfe for a Higher Conversation: Such as is found, to have been falsely and fainedly, in some of the Heathen; As Epemenedes the Candian, Numa the Roman, Empedocles the Sicilian, and Apollonius of Tyana.—*Of Friendship*, Wr. p. 106.

Numa, leaving the conversation of the town, betook himself to a country life and in a solitary manner frequented the groves and fields consecrated to the gods, passing his life in desert places.—*Lives* i, 131.

There is no absurdity in the account also given, that Lycurgus and Numa, and other famous lawgivers, having the task of subduing perverse and refractory multitudes, and of introducing great innovations, themselves made this pretension to divine authority, which, if not true, assuredly was expedient for the interests of those it imposed upon.—*Lives*, i, 133.

Man by nature is not a wild or unsocial creature . . . he is civilized and grows gentle by a change of place, occupation, and manner of life, as beasts themselves that are wild by nature become tame and tractable by housing and gentler usage.—*Lives*, iv, 84.

It was a sparing Speech of the Ancients to say that a Friend is another Himselfe. For that a Friend is farre more then Himselfe.—*Of Friendship*, Wr. p. 114.

That we usually esteem a friend another self

call him *ἑταῖρος*, as much as to say, *ἑταῖρος*, is a convincing argument that the number two is the adequate and complete measure of friendship.—*Morals*, i, 465.

After these two Noble Fruits of Friendship . . . followeth the last Fruit which is like the Pomgranat, full of many kernels; I meane Aid, and Bearing a Part, in all Actions, and Occasions.—*Of Friendship*, Wr. p. 114.

There are chiefly these requisites to a true friendship; virtue, as a thing lovely and desirable; familiarity, as pleasant; and advantage, as necessary. For we must first choose a friend upon a right judgment made of his excellent qualities; having chosen him, we must perceive a pleasure in his conversation, and upon occasion he must be useful to us in our concerns.—*Morals*, i, 467.

The Spartans were a nice People in point of Naturalization; whereby while they kept their Compasse they stood firme.—*Of Greatness of Kingdoms*, Wr. p. 123.

They expelled all strangers from Sparta, lest they should insinuate their vices and their folly into the affections of the people.—*Morals*, i, 93.

A Mans owne Observation, what he findes Good of, and what he findes Hurt of, is the best Physicke to preserve Health.—*Of Regiment of Health*, Wr. p. 131.

Every man ought to have skill in his own pulse, for it is very different in every man; neither ought he to be ignorant of the temper of his own body, as to heat and cold, or what things do him good and what hurt.—*Morals*, i, 277.

If you Flie Physicke in Health altogether, it will be too strange for your Body, when you shall need it.—*Of Regiment of Health*, Wr. p. 132.

Touching the food allowed the sick, which he advises us sometimes both to touch and taste when we are in good health, that so we may be used to it and not be shy of it like little children, or hate such a diet, but by degrees make it natural and familiar to our appetite, that in our sickness we may not nauseate wholesome diet, as if it were physic, nor be uneasy when we are prescribed any insipid thing.—*Morals*, i, 253.

I commend rather some Diet, for certaine Seasons, then frequent Use of Physicke, except it be grown into a Custome. For these Diets alter the Body more, and trouble it lesse.—*Of Regiment of Health*, Wr. p. 132.

It is best therefore by a moderate and regular diet to keep our body in order, so that it may command itself as to fulness or emptiness.—*Morals*, i, 273-4.

Speech of a Mans Selfe ought to be seldome, and well chosen.—*Of Discourse*, Wr. p. 137.

As it is one of the rules of health to avoid dangerous and unwholesome places, or being in them to take the greater care, so ought there to be a like rule concerning converse

and speaking of oneself.—*Morals*, ii, 322.

Of great Riches there is no Reall Use, except it be in the Distribution. The rest is but Conceit.—*Of Riches*, Wr. p. 144.

Riches ought to be proportioned to the use we have of them.—*Lives*, ii, 357.

Ambition is like Choler; which is an Humour, that maketh Men Active, Earnest, Full of Alacrity, and Stirring, if it be not stopped. But if it be stopped, and cannot have his Way, it becommeth Adust, and thereby Maligne and Venomous.—*Of Ambition*, Wr. p. 153.

Ambition, on the contrary, is hard-hearted and the greatest fomentor of envy.—*Lives*, ii, 358.

So unsocial and wild-beast-like is the nature of ambition and cupidity.—*Lives*, iii, 10.

Neither is the Ancient Rule amisse, to bend Nature, as a Wand, to a Contrary Extreme, whereby to set it right.—*Of Nature in Men*, Wr. p. 160.

Thus by bending the other way and moving contrary to the passion, he kept himself from falling or being worsted.—*Morals*, i, 38.

The Lads of Sparta, of Ancient Time, were wont to be scourged upon the Altar of Diana, without so much as Queehing.—*Of Custom and Education*, Wr. p. 163.

There was indeed a strange and unnatural custom amongst them, annually observed at the celebration of the bloody rites of Diana Orthia, where there was a certain number of children not only of the vulgar sort, but of the gentry and nobility, who were whipped almost to death with rods before the altar of the goddess.—*Morals*, i, 98.

Custome is the Principall Magistrate of Mans Life.—*Of Custom and Education*, Wr. p. 163.

So far is that which labor effects, though against nature, more potent than what is produced according to it.—*Morals*, i, 6.

Custome is most perfect when it beginneth in Young Yeares.—*Of Custom and Education*, Wr. p. 163.

Childhood is a tender thing, and easily wrought into any shape. Yea, and the very souls of children readily receive the impressions of those things that are dropped into them while they are yet but soft; but when they grow older, they will, as all hard things are, be more difficult to be wrought upon.—*Morals*, i, 8.

The Way of Fortune, is like the Milken Way in the Skie; which is a Meeting or Knot, of a Number of Small Stars; Not Seene asunder, but Giving Light together.—*Of Custom and Education*, Wr. p. 166.

It [Milken Way] is the coalition of many small bodies, which, being firmly united amongst themselves, do mutually enlighten one another.—*Morals*, iii, 149.

All Wise Men, to decline the Envy of their owne vertues, use to ascribe them to Providence and Fortune.—*Of Custom and Educa-*

tion, Wr. p. 166.

Now those who are forced upon their own praises are the more excusable, if they arrogate not the causes wholly to themselves, but ascribe them in part to Fortune and in part to God.—*Morals*, ii, 313.

Certainly, it is good to compound Employments of both; For that will be good for the Present, because the Vertues of either Age, may correct the Defects of both.—*Of Youth and Age*, Wr. p. 174.

That city is most secure, where the counsels of the old and the powers of the young bear sway.—*Morals*, v, 78.

There be some have an Over-early Ripenesse in their yeares, which fadeth betimes.—*Of Youth and Age*, Wr. p. 175.

It may be observed, in general, that when young men arrive early at fame and repute, if they are of a nature but slightly touched with emulation, this early attainment is apt to extinguish their thirst and satiate their small appetite.—*Lives*, ii, 55.

Neither is it almost seene, that very Beautifull Persons, are otherwise of great Vertue; . . . But this holds not alwaies; For Augustus Caesar, Titus Vespasianus, Philip le Belle of France, Edward the Fourth of England, Alcibides of Athens, Ismael the Sophy of Persia, were all High and Great Spirits; And yet, the most Beautifull Men of their Times.—*Of Beauty*, Wr. p. 176.

The affection which Socrates entertained for him [Alcibiades] is a great evidence of the natural noble qualities and good disposition of the boy, which Socrates, indeed detected both in and under his personal beauty.—*Lives*, ii, 4.

As the Faction, betweene Lucullus, and the Rest of the Nobles of the Senate, held out awhile, against the Faction of Pompey and Caesar: But when the Senates Authority was pulled Downe, Caesar and Pompey soone after brake.—*Of Faction*, Wr. p. 203.

So Caesar, after Pompey's aid had made him strong enough to defy his country, ruined the power which had availed him against the rest.—*Lives*, iv, 107-8.

If he be an Impudent Flatterer, look wherein a Man is Conscious to himselfe, that he is most Defective, and is most out of countenance in himselfe, that will the Flatterer Entitle him to perforce.—*Of Praise*, Wr. p. 214.

There remains one [artifice] of a most dangerous consequence to weak men, and that is when a flatterer fastens upon them those vices which are directly contrary to those they are really guilty of.—*Morals*, ii, 126.

Anger must be limited, and confined, both in Race, and in Time.—*Of Anger*, Wr. p. 228.

There is no other way, but to Meditate and Ruminate well, upon the Effects of Anger, how it troubles Mans Life. And the best Time, to doe this, is, to looke backe upon Anger, when the Fitt is throughly over.—*Of*

Anger, p. 228.

Whosoever is out of Patience, is out of Possession of his soule.—*Of Anger*, Wr. p. 228-9.

It [anger] absolutely turns the mind out of doors, and bolts the door against it.—*Morals*, i, 35.

Anger, as some are of opinion, is next neighbor to madness.—*Morals*, iv, 224.

Anger, according to that of Melanthius,

"Quite from the brain transplants the wit,
Vile acts designing to commit."—

Morals, iv, 147.

In all Refrainings of Anger, it is the best Remedy to win Time.—*Of Anger*, Wr. p. 229.

The best course then is for a man to compose himself, or else run away and hide himself . . . as if he perceived a fit of epilepsy coming on.—*Morals*, i, 39.

Time gives a breathing space unto passion, and a delay which mitigates and dissolves it.—*Morals*, i, 48-9.

Anger is certainly a Kinde of Basenesse ; As it appeares well, in the Weaknesse of those Subjects in whom it reignes : Children, Women, Old Folkes, Sicke Folkes.—*Of Anger*, Wr. p. 229.

In the softest souls the giving way to a passion for hurting others, like a stroke on the soul, doth make it to swell with anger ; and all the more, the greater is its weakness. For this cause it is that women are more apt to be angry than men are, and sick persons than the healthful, and old men than those who are in their perfect age and strength.—*Morals*, i, 43.

The Causes and Motives of Anger, are chiefly three. . . . The next is, the Apprehension and Construction of the Injury offered, to be, in the Circumstances thereof, full of contempt.—*Of Anger*, Wr. p. 229.

Divers men fall into anger for different causes ; and yet in the minds of all of them was probably an opinion of having been despised and neglected.—*Morals*, i, 50.

The other [remedy] is, to sever, as much as may be, the Construction of the Injury, from the Point of Contempt ; Imputing it, to Misunderstanding, Feare, Passion, or what you will.—*Of Anger*, Wr. p. 230.

We must therefore assist those who would avoid anger, by removing the act which roused their anger as far as possible from all suspicion of contempt or insult, and by imputing it rather to folly or necessity or disorder of mind, or to the misadventure of those that did it.—*Morals*, i, 50-1.

It may be Plato's great yeare, if the World should last so long, would have some Effect.—*Of Vicissitudes of Things*, Wr. p. 233.

As to the great year, some make it to consist of eight years solar, some of nineteen, others of fifty-nine.—*Morals*, iii, 148.

Julius Caesar took Pompey unprovided, and

layed asleep his industry, and preparations by a Fame that he cunningly gave out ; How Caesars own Souldiers loved him not ; And being wearied with the Wars, and Laden with the spoyles of Gaul, would forsake him as be came into Italy.—*Of Fame*, Wr. p. 240.

Appius, under whose command those legions which Pompey lent to Caesar were returned, coming lately out of Gaul, spoke slightly of Caesar's actions there, and spread scandalous reports about him, at the same time telling Pompey that he was unacquainted with his own strength and reputation, if he made use of any other forces against Caesar than Caesar's own ; for such was the soldiers, hatred to Caesar, and their love to Pompey so great, that they would all come over to him upon his first appearance.—*Lives*, iv, 123.

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LE THÉÂTRE LIBRE.

IT is accepted by most people, as an established conclusion, that the literature of any period is an index of the cast of thought predominating the epoch. This literary statute is, in the main, well grounded, but it is not inflexible. When the intellectual life of a people is confined in its fruitage to a restricted class, subjected to the same set of influences, the question will arise, with some excuse, whether the work of a part is to be accepted as characteristic of the whole, or whether it is not rather to be regarded as an idiosyncrasy of a particular clique. It is with this cautionary remark that I approach the subject of the Théâtre Libre, as a phase of dramatic workmanship, belonging to this last decade in France, an offshoot of the artistic impulse attendant upon the final throes of the century.

The prevailing tendency of French thought during the past twenty years has obtruded itself on the most cursory observation, and the thinking men of the century, who still hold to high intellectual standards and the necessity for moral cleanliness, are endeavoring with some uneasiness to analyze the condition so as to arrive at the actuating cause, and apply the needed check, to an incontrovertibly downward course. A cruel pessimism is choking all forms of higher emotion, chilling aspiration, and with the icy breath of scientific doubt destroying faith in the unseen and eternal. But in noting this paralyzing influence in its